

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي عِيدِ ثِنْتَيْ عَشْرَةٍ تَكْبِيرَةً، سَبْعًا فِي الْأُولَى، وَخَمْسًا فِي الْآخِرَةِ

Sanad : Imam Abu bakr Ibn Abi Shaiba Rh. — > Wakii Rh. — > Abdullah bin Abdur Rehman bin Ya'ala At-taa-efi — > Amr bin Shoaib Rh. AN — > Unke Waalid [Shoaib Rh.] AN — > Abdullah bin Amr bin Aaas Rdh. — > Huzur Sallallahu Alai Wasallam.

Aitraazat :

Abdullah bin Abdur Rehman bin Ya'ala At-taa-efi ko Za'eef kaha gaya hai.

Halanke wo Za'eef nahi hai, wo Hasan ul Hadees hai.

Abdullah bin Abdur Rehman bin Ya'ala At-taa-efi Muhaddiseen ki Nazar me. :

Unka Poora Naam :

عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى بْنِ كَعْبٍ الطَّائِفِيُّ أَبُو يَعْلَى الثَّقَفِيُّ

Jaariheen:

1). Imaam Yahya ibn Ma'een ne farmaya :

“Za'eef”

[Al-Kaamil: 5/276, Sanad Saheeh]

Tambi : Imaam Ibn Ma'een ki Tauseeq bhi Saabit hai. Jaisa ke aap neeche dekhenge. Aur Imaam Ibn Ma'een ki Tauseeq par Jarh ke muqaabile me Tarjee di jaayegi kyunki unki Jarh, Mubham hai jabke Tauseeq bataur

tafseel ke taur par bataya gaya hai. Aur Muhaddiseen ka bhi yahi Usool hai.

Mazeed, , Imaam Ibn Ma'een aksar Siqah Raviyonko jo Unse jyada Motabar ho unke muqaabileme Za'eef kahte the, jaisa ke Imaam Ibn Hajr Rahmatullah alai ne Badhal al-Maa'oon me farmaya ke..

“Yahyaa ibn Ma'een, Nasaa'ee, Daarqutnee aur Muhammad bin Sa'ad ne Abu-Balj ki Tauseeq ki hai aur Ibn al-Jawzee ne likha hai ke, Ibn Ma'eef ne farmaya ke Abu Balj Za'eef hai. Tho yeh agarse khayam hojaaye tho yeh hosakta hai ke koi shaks Imaam Yahya Ibn Ma'een se Abul Balj aur doosre Ravime kaun Motabar hai poochagaya ho aur fir tab Imam Ibn Ma'een ne yeh kaha ho ke Abu Balj doosre Siqah ravi ke Mukaabileme Za'eef hai. Yeh Ek Buland o baala usool hai un Raviyonke baareme jo Jarh Wa Tadeel ke bareme Ibn Ma'een se aaya hai. Yahi usool Abu Waleed Baajee ki kitaab 'Rijaal al-Bukhaari' me bhi Zikr kiya gaya hai. { Yahi hawala ar-Raf'a Wat-Takmeel bataya gaya hai, au raise hi Haafiz Sakahwee ne bhi Fath ul-Mugees me bhi zikr kiya hai Ar-Rafa ke hawale se }.

- 2) Imaam Nasaa'ee ne inhe Az-Zu'afa Wa Al Matrukeen 1:61 me farmaya ke “ Wo kuch b nahi hai “.

TAMBI : Imaam Nasa'ee ki yeh Jarh bahuth halki jarh hai. Yeh Jarh oonche darje ke Siqaat ke Nafi ke liye istemaal kiya hai. Darasal me kuch Muhaddiseen ne Laisa bi Qawi ko Sudoooq ke barabari me Siqah ke badle kaha hai.

Haafiz Ibn Hajr ne ek dafa yeh Imaam Nasa'ee ki yeh Jarh { Laisa bi Qawi } rivayat kiya aur farmaya :

“ Yeh Jarh bahuth halki Jarh hai “

[Hadi us-Saari: 2/397]

- 3- Imaam Abu Haatim ar-Raazi ne farmaya :

“Wo kuch bhi nahi hai, wo Layyin ul-Hadees hai”

[Al-Jarh wat Ta'deel: 5/97]

Tambi :

Imaam Abu Haatim ki yeh Jarh bhi bahuth halki hai, jaisa upar batayagaya hai ke Laisa bi Qawi bhi Sudooq Ravi ke Darje k liye bhi Istemaal kiya jaata hai.

Mazeed, Imaam Zahabi Rahmatullah Alai ne bhi Farmaya ke Imaam Abu Haatim Rahmatullah Alai Mutashaddid hai aur Unki Jarh Jumhoor ke khilaaf ho tho kabhi khubul nahi ki jaayegi.

[Dekhiye : Siyar: 13/260]

Allaamah Zayla'ee al-Hanafi ne bhi Imaam Abu Haatim ki jarh Saheehain ki Raviyonki Tashaddud ki wajah se Radd ki hai.

{ Dekhiye : Nasb ur-Rayaa: 2/439 }

- 4- Imaam Ukaylee ne inhe apni kitaab “ Az-Zuafa al Kabeer me zikr kiya aur Imaam Ibn Ma'een ka Qaul ko zikr kiya hai, jo ...

“ Wo Suwaylih hai “

{ Az-Zu'afa al-Kabeer: 2/272]

TAMBI : Imaam Ukaylee ne apni kitaab me ek bhi Jarh rivayat nahi kiye hai jo Imaam Ibn Ma'een, Imaam Ibn Adeer aur Jumhoor ki Ta'deel ke khilaaf khubul ki jaaye.

- 5- Ibn al-Qaisaraani ne farmaya :

“Abdullah Za'eef hai.....aur jo rivayaten Amr bin Shu'ayb se hai wo bilkul Mustaqeem { Saheeh } hai. “

{ Zakheerat ul-Huffaaz: 1/457]

Yeh Jarh radd hogi kyunki Ibn al-Qaisaraani bakhud Za'eef hai.

{ Dekhiye : Lisan Al Meezan : 3/587 }

6) Imaam Bukhari ki Jarh “ Feehi Nazar “ galti se is Ravi par Mansoob kiya gaya hai. Jabke Haqeeqat me yeh Jarh Ibn Mughaffal ke Shagird "Abdullah bin Abdur Rehmaan bin Ziyaad" par hai.

MU'ADDALEEN:

1- Imaam Muslim ne apne Saheeh me inse Rivayat liye hai.
[Dekhiye 4/1767]

2- Imaam Tirmizi Rahmatullah Alai ne Mahsalah Takbeeraat al-Eed par Abdullah at-Taif se hadees rivayat kiye hai.
“[Abdullah bin Abdur Rahmaan at-Taaifi ki hadees bhi Saheeh hai aur At-Taifi hadees ke kareeb hai.](#)“

[Al-Ilal al-Kabeer Lil Tirmizi: 1/93]

Tambi : Kuch log ne yeh aitraaz kiya hai ke Imaam Tirmizi Mutasaahil hai, lihaaza unki Rayy nahi li jaayegi. Magar yeh saheeh nahi hai, kyunki unki Rayy tab hi nahi li jaayegi jab doosre Muhaddiseen ke khilaaf ho aur wo Jumhoor ki pairwi nahi ki ho.

3- Imaam Daraqutni se Abdullah bin Abdur Rahmaan ke baareme poocha gaya tho aapne farmaya :

“[Yu'tabar bihi](#)”

[Sawalaat al-Barqaani lil Daraqutni: 1/40]

Tambi : Kuch log Imaam Daraqutni ko Mutasaahil kaha hai, magar yeh saabit nahi hai.

Walhamdulillah.

4- Imaam Yahya ibn Ma'een Rahmatullah Alai ne faramay :

“[Wo Suwaylih hai](#) “ aur “[Saalih](#)” bhi hai.

[Taareekh Ibn Ma'een lil Daarimi: 1/141,
Al-Taareekh Ibn Abi Khaythamah: 1/75]

Imaam Ibn Ade'e ne Ali bin Ahmed bin Sulemaan se rivayat kiya hai jo Ahmed bin Sa'd se, aur unhone Imaam Yahya Ibn Ma'een se suna hai ke, Imaam Ibn Ma'een farmaya ke :

“ Inme koi galti nahi hai, unki Rivayaten likhi jaayegi “

[Al-Kaamil:5/276, Sanad Saheeh]

Tambi : Ali bin Ahmed bin Sulemaan Siqah hai.
{ Dekhiye : “Siqah Kaseer ul-Hadees”, Imaam Ibn Yunus al-Misri apne Taareekh [1/355]

- 5- Imaam Abul Hassan al-Ijlee ne apni Kitaab “ Kitaab Al Siqaat “ ne zikr kiya aur farmaya :

“ Wo Siqah hai “

[As-Siqaat: 2/45]

Tambi :

Kuch log jo 14vi Sadi ke, Imaam Ijleeko Mutasaahil kaha hai magar yeh Saheeh nahi. Imaam Zahabi ne Unhe apni kitaab Zikr man Yu'tamad Kalamuhu fi al-Jarh wat Ta'deel me zikr kiya hai.

- 6- Imaam Abu Hafs Ibn Shaaheen ne apni Kitaab, Kitaab Al Siqaar me inhe Zikr kiya hai.

[As-Siqaat : 1/129]

- 7- Imaam Ibn Hibbaan ne apni kitaab, SIQAAT me zikr kiya hai.

[As-Siqaat: 7/40]

Note: Agarcha Imaam Ibn Hibbaan Mutasaahil hai magar yaha unki Tauseeq Munfarid nahi hai.

Imaam Ibn Hibbaan ne inse apne Saheeh me Rivayaten liye hai.
[Dekhiye : 6/272 Wagairah]

- 8- Imaam Ibn Khuzaymah ne inse apne Saheeh me rivayaten lekar inki Tauseeq ki hai.

[Dekhiye : 3/140]

Tambi : Imaam Ibn Khuzaymah jyada Saheeh Rayy'onse Mutasaahil nahi hai.

- 9- Imaam Ibn al-Jarood ne apni al-Muntaqa [645] me inse rivayaten liye hai aur wo sirf SAHEEH rivayaten hi apne kitaab me liye hai. { Unke Mutaabik }

Ashraf Ali Thanvi Deobandi likte hai ke :

“Ibn al-Jarood ne ye rivayat Al-Mustaqa me kiya hai, yeh Unke mutaabik Saheeh hai kyunki wo apni Kitaab me sirf Saheeh rivayaten hi laaye hai jaisa Suyooti ne Jama' al-Jawami ke Muqaddimah me tasdeek ki hai.

{ Bawadir al-Nawadir: Safa # 135 }

Aur is Hadees par doosra Aitraaz yeh hai ke Amr bin Shoib Mudallis hai.

Al Jawab :

Muhaddiseen e Kiraam ne Sanad عَنْ أَبِيهِ، عَنْ جَدِّهِ ko Motabar aur khabiile khubul maana hai.

Imaam bukhaari Rahmatullah alai ne farmaya :

رَأَيْتُ أَحْمَدَ بْنَ حَنْبَلٍ وَعَلَى ابْنَ الْمَدِينِيِّ وَإِسْحَاقَ بْنَ رَاهُويَةَ وَأَبَا عُبَيْدٍ وَعَامَّةَ أَصْحَابِنَا يَحْتَجُونَ بِحَدِيثِ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ

“ Maine ahmed bin hanbla, ali ibn al-madeeni, ishaaq bin rahwayh, abu ubaydah aur hamare aam sathiyonko dekha hai ke wo log amr bin

shu'ayb – an – abeehi – an – jaddihi ki hadith ko daleel ke taur par lete the..

[Dekhiiye : Al-taareekh al-kabeer: 6/343,
Tahzeeb: Jild # 8, Safa #49,
Al-bayhaqi: Jild # 7 Safa # 318,
Nasb ur-rayaa: Jild # 1 Safa # 331,
Meezaan: Jild # 3, Safa # 224,
Illal al-kabeer Al Tirmizi: Jild # 1, Safa # 325, 326]

Aur yahi Rayy Imam Hakim aur Imam Bayhaqi bhi hai.
Aur Imam Ishaq bin Rahwayh kahte hai ke..

إِذَا كَانَ الرَّاوي، عَنْ عَمْرِو بْنِ شُعَيْبٍ ثِقَةً فَهُوَ كَأَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا "

[Dekhiye: Al-Mustadrak: 1/311]

Allaamah Abu Ya'la Ibn al-Faraa Farmate hai ke :

العلم شيوخ من وشيوخ خيثمة وأبو وأحمد معين بن وَيَحْيَى المديني ابن علي اجتمع
حجة أنه وذآروا فثبتوه شعيب بن عمرو حديث فتذآروا.

Ali ibn al-Madeeni, Yahya ibn Ma'een, Ahmed, Abu Khaythamah, aur kai bade Shuyookh ek jagah hokar Amr Bin Shu'ayb ki hadis ko Zikr kiya aur Istarah unke sab rivayaten Hujjah kaha hai.

[Tabaqaat al-Hanabilah: 1/273]

Dar-asalme, Imaam Bukhari Rah. Ke aqwal bhi rakhe hai jisme kaha gaya hai Muhadditheen bhi inhe Daleel ke taur par lete the aur Muslimeen me se koi bhi Matrook nahi maana.

ILM walinki Tasdeeq dekhte hai. :

Haafiz Ibn as-Salaah :

عَمْرُو بْنُ اللَّهِ عَبْدُ الصَّحَابِيِّ عَلَى فِيهِ الْجِدِّ لِمُطْلَقِ حَمَلًا بِحَدِيثِهِ، الْحَدِيثُ أَهْلُ أَثَرٍ اِخْتِجَ دَوْقَ

[Muqaddimah Ibn as-Salaah: 1/315]

Allaamah Nawawi

و الحديث اهل من المحققون عليه الذي المختار الصحيح هو المحدثين اثر حكذا به احتج
يؤخذ عنهم و الفن هذا اهل هم.

١٨٤ ص ٣ ج :الربانية الفتوحات ، ٤٣٤ ص :التدريب مع تقريب []

Aur Tahzeeb al-Asmaa wal Lughaat [2/29-30] me farmaya ke :

الأثرون قاله أما جده عن أبيه عن به الاحتجاج صحة المختار الصحيح أن

Sahih Motabar aur Mustanad ray yeh ke, SANAD Amr ibn Shu'ayb
An Abeehi An Jaddihi se Daleel lena SAHIH hai. Yeh Muhaqqiqeen,
Muhadditheen aur ILM e JUMHOOR ki Ra'y hai.

Imam Malik Rah. Muwatta me ek hadith rivayat karte hai ke..

“ Nabi Sallallahu Alai Wasallam ne hame Udhar dene se aur bechnese
mana kiya ”

Iske bareme Imaam Ibn Abdul Barr ne Kitaab at-Taqassi (Safa # 254,
255) me kaha ke “

حديث وهو النبي، عن جده عن أبيه عن شعيب بن عمرو حديث من مشهور و معروف الحديث هذا
جده عن أبيه عن شعيب بن عمرو حديث و به عمل و قبوله في العلم اهل يختلف لا صحيح
العلم اهل اثر عند مقبول.

١٤٧ :رقم المسند تعليق و ، ١٤٣ ص ٢ ج الترمذي علي الشار تعليق []

“ Yeh Rivayat Amr bin Shu'ayb --- Walid ----DADA ---- Nabi Sallallahu
Alai Wasallam ne farmaya.....”

Aur Yeh rivayat SAHEEH hai.

Ulemanone is hadith ko Khubul karneme kuch aitraazat nahi kiya aur
Muhadditheenonke aagey ILM walonke aagey yeh SANAD motabar aur
khaabile khubul hai.

Aise hi, Allaamah Ibn Abdul Barr ne is SANAD ko Motabar maana hai.

Al-Tamheed [Jild # 3, Safa # 62, Jild # 24, Safa # 384]

Fir farmate hai ke

“ Jab Thiqah Urwadone Amr bin Shu’ayb se rivayat karte hai tho uspar aml karna wajib hojaayega

[Bidayat ul-Mujtahid: Jild # 2 Safa # 336]

Imaam Bukhaari Rah. Ne Amr bin Shu’ayb se Ek rivayat kiya hai unke Saheeh as Mu’allaq seeghah jazam ke saath. Wo rivayat Kitaab al-Libaaske shuruwat me Nabi Sallallahu Alai Wasallam ne farmaya ke..

“ Khao, Piyo, apne khudise kapde paheno aur sadqa diya karo..”